



N. C. W. C.
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DOMESTIC
AND
FOREIGN

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The Bishop's Weekly Chat With You.

My Dear Flock:
The following description of the Holy places will interest you. It is from the pen of Dr. Alexander Bombelli.

Christian veneration of the places sanctified by the Passion and death of Our Lord began with the Church itself. In fact, the veneration of the Holy Sepulchre had been so well established at the time of Emperor Hadrian that he desecrated this holy place in his effort to turn the Christians into pagans.

One hundred and ninety years after Hadrian's act of profanation, St. Helena sought to restore, with honor, the place of Christ's Passion and Resurrection. She had only to remove the pagan terrace that Hadrian had caused to be erected, and the Sepulchre and Golgotha stood revealed intact. After the discovery of the Holy Places, Emperor Constantine entrusted Macarius, Bishop of Jerusalem, with the building of a magnificent sanctuary on the very spot of the Resurrection.

In 614, the armies of Chosroes destroyed all of the buildings erected at Constantine's direction, and Abbot Modestus of St. Theodosius took charge, again to restore the precious sanctuary. It was on this occasion that the Golgotha was for the first time enclosed within the temple. The work of Modestus was seriously impaired by Hakem and restored by Constantine Monomachus, who constructed three different and separate monuments dedicated to the Sepulchre, Calvary and the Invention of the Cross.

Crusaders Built Basilica

The Crusaders regarded the Byzantine emperor's improvements as unworthy of the great shrines they protected, and conceived the idea of connecting the principal sanctuaries by a central monument. This was built a large basilica, begun in 1130 and inaugurated in 1149, on the occasion of the fiftieth anniversary of the capture of the Holy City.

It was the architect's intention to leave the different sanctuaries as much as possible as they were, and to surround them with a new, external, common building. This great work of the Crusaders remains still intact in its fundamental lines. However, in order to understand its original plan, one must remove, in imagination, the wall which the Orthodox Greeks constructed in 1808 around their choir, thus preventing an appreciation of the Basilica's interior perspective.

The entrance door which serves not only the Church but also the three annexed convents of the Latins, the Greeks and the Armenians, is presided over by two Moslems, one of whom possesses the key and the other the right to use it in opening the Basilica—a strange division of authority which goes back to Saladin. These two persons are nearly always seen lying on a divan in the interior of the church, smoking their narghileh. Every morning, one of the three Christian communities concerned must pay them a toll in order to have the door opened.

Latin Chapel of the Franks

Near the entrance door, to the right and up two flights of steps, is Calvary. Some five yards ahead and to the left is the Sepulchre of Our Lord. The Choir is opposite the entrance door. The Crusaders had reserved an entrance to this pious sanctuary from the exterior porch. It was the small atrium which now forms the Latin Chapel of the Franks, but which is no longer used as a passage way. Today, to reach Calvary, one must take one of the two stone staircases that go up from the interior of the Basilica.

It is on this very spot that the Sacrifice of the Son of God took place for the redemption of mankind. It is on the Calvary where the last scenes of the Tragedy of the Cross took place. Under the marble floor, worn by the kisses of the faithful, there is still the rock that Hadrian sought to hide forever, and which St. Helena was able to bring to light again.

The small, but precious, sanctuary is divided into two naves, or chapels. That on the right belongs to the Latins and commemorates three Stations of the Cross; the place where Jesus was stripped of His garments, the spot where Christ was nailed to the Cross, and the altar of the Holy Mother. The other nave

Are You Depositing Every Night the Lenten Savings of the day In The Coin Boxes?

Present Chalice On Occasion of Silver Episcopal Jubilee

Nine Bishops of the Cincinnati province attended the Silver Jubilee celebration of the Rt. Rev. James H. Hartley, D. D., Bishop of Columbus. His Grace, the Most Rev. John Timothy McNicholas, O. P., D. D., Archbishop of Cincinnati, delivered the sermon at the Pontifical Mass celebrated at St. Joseph's Cathedral. Following the Mass a banquet was served at St. Charles' Preparatory Seminary. The Archbishop of Cincinnati, as well as the Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, spoke. His fellow Bishops presented Monsignor Hartley with a gold chalice specially made in Rome. The Jubilarian was raised to the dignity of Assistant at the Pontifical Throne by the Holy Father, this honor being conferred in recognition of his long and distinguished years as a Bishop.

Leader of K. of C. On Tour of South

Tampa, Fla.—Martin H. Carmody, supreme knight of the Knights of Columbus, was entertained in this city recently by the local chapter, later going to St. Petersburg, Fla. Mr. Carmody is making a tour of the southern organizations.

belongs to the Greek Orthodox and commemorates the place where Jesus died.

Tomb in Church

The spiritual heart of the Basilica is the Holy Sepulchre. Cut from the hill with which it was originally united, the tomb is now enclosed within a small edifice of red marble, situated under the rotunda of the church. It is composed of two rooms. The first—called the Chapel of the Angel—has taken the place of the primitive vestibule. In the center of this chapel is a column in which is inserted a fragment of the stone on which the angel sat while announcing to the women of Jerusalem the Resurrection of Christ.

At the end of this chapel a narrow doorway gives entrance to the sepulchral room, which is some seven feet long and about five feet wide. To the right is the funeral couch of Christ, inwrought in the massive rock. It is covered at the top and in front with pure white marble. It is raised some three feet from the floor, and is about five feet long and three feet wide. It is not possible to kiss the sacred rock, but it is not without deep emotions, and even tears, that the pilgrims pay homage to the Divine Master before His tomb.

The Latins, the Greeks, and the Armenians officiate with equal rights in the crypt of the Holy Sepulchre. They also cooperate in equal proportion in the liturgical decoration of the interior and exterior of the tomb of the Divine Master. The Copts hold their ceremonies in a very small chapel situated outside the crypt of the Holy Sepulchre.

Sacred Spots in Basilica

Among the most important sites enclosed within the Basilica of the Holy Sepulchre are the Stone of the Anointing, the Chapel of Adam and the Church of St. Helena. The Chapel of Adam is a crypt situated under Calvary. At the end of the chapel is a vault, cut partly in the rock, proving that at one time there was a cave there. A tradition, more symbolical than real, places in this the tomb of the first man.

The Stone of the Anointing is situated between Calvary and the Sepulchre. It marks the spot where the body of Christ was anointed before being laid in the tomb. The large piece of red marble that is seen there now was put there by the Greeks at the beginning of the last century. The enormous chandeliers that surround it, as well as the lamps that burn on it, belong to the Latins, Greeks, Armenians, and Copts in common.

St. Francis Hall
Ch. of St. Vincent

FORT WAYNE DIOCESE LOSES TWO BELOVED PRIESTS BY DEATH

Sudden Passing of the Rev. John Keller, Mishawaka Pastor, Widely Mourned—Father Pratt Laid to Rest In the Midst of His Beloved People—Over Eighty Priests Attend Obsequies

The Rev. John C. Keller, pastor of St. Joseph's church, Mishawaka, died suddenly early Wednesday morning following a sudden collapse believed to be due to his weakened condition following an operation of several months ago. Father Keller's general health had been poor for some time, and he recently visited the Mayo clinic at Rochester, Minn., where, following a diagnosis, he submitted to an operation for the removal of a diseased kidney. He resumed his work following

rapid improvement and was thought to be well on his way to complete recovery when his death occurred.

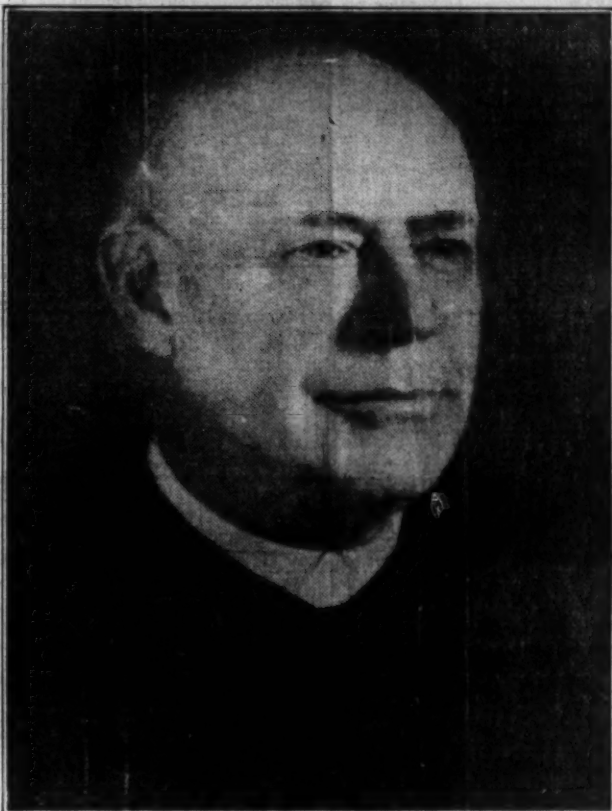
Father Keller was born at Wilkesbarre, Pa., in the diocese of Scranton, Sept. 12, 1875. He made his preliminary studies at Mt. Calvary, Wis., and completed his work at Mt. St. Mary's Seminary, Cincinnati, being ordained by Archbishop Elder on June 16, 1899. His first appointment was as assistant pastor of St. Charles' church, Peru; next he became assistant pastor of St. Joseph's church, his present charge.

Father Keller has two brothers in the priesthood, the Rev. Nicholas Keller, pastor of St. Bridget's church, Logansport, and the Rev. Otto Keller, pastor of St. Bavo's church, Mishawaka. Father John was appointed to his present charge in 1925, leaving the pastorate of St. John the Evangelist church, Hartford City, of which he had been in charge for fifteen years. Previous to this time Father Keller was pastor of the Immaculate Conception church, Kendallville, in which charge he succeeded the Right Reverend Bishop.

Father Pratt was born in Johnstown, O., November 19, 1864. He was a son of Dr. B. W. and Jane M. (Bean) Pratt, natives of Vermont. March 10,

He pursued and completed his philosophical and theological studies at Mount St. Mary Seminary, Cincinnati, O. He was ordained priest for the diocese of Fort Wayne by Most Rev. William Henry Elder, D. D., archbishop of Cincinnati, June 18, 1894.

His initial appointment was as assistant at St. Mary's church, Lafayette, July 2, 1894, till June 28, 1895. He was then appointed pastor of St. Patrick's church, Arcola, near Fort Wayne, remaining there until June 30, 1900, when transferred to the pastorate of St. Bernard's church, Wabash. He completed 10 years there when he became pastor of St. Patrick's Kokomo. The Rt. Rev. Bishop made the trip to Kokomo from Columbus, O., where on Monday he attended the episcopal jubilee of Rt. Rev. Bishop James J. Hartley, D. D. Rev. John F. Nadelon of the Cathedral, Ft. Wayne, joined the Bishop at Kokomo on Monday, Ft. Wayne and neighboring priests who left Tuesday to attend the obsequies included the following: the Rev. Thos. M. Conroy, rector of the Cathedral of the Immaculate Conception; the Rev. John E. Dillon, diocesan chancellor, pastor St. Vincent's church, Auburn



FATHER PRATT

1885 he was received into the church by the late Rev. Dennis A. Clark, for many years pastor at Columbus, O. He pursued his classical course at St. Mary's College, Elliott City, Md., and St. Viator's College, Bourbonnais, Ill.

(Turn to Page 7, Column 4)

Beautiful Sharon Terrace School To Be Blessed Sunday

The Sharon Terrace school, Fort Wayne, recently completed and now prepared for the opening of classes, will be blessed by the Right Reverend Bishop at 3:00 o'clock Sunday afternoon, March 3. The Bishop will be assisted by priests of the Cathedral city.

The public is invited to attend the ceremonies and inspect the new and modern building, which is said to be one of the most complete and beautiful in equipment and ornamentation in the diocese. A corps of ushers will be in attendance to escort visitors through the edifice.

Legal Authority



Senator Walsh
Senator Thomas J. Walsh, of Montana, regarded by many as the greatest legal authority in Congress. He is a Catholic.

K. of C. Charity Ball Scheduled for Apr. 3

Sponsored by Fort Wayne council No. 451, Knights of Columbus the annual charity ball will be held in Catholic Community center auditorium, Wednesday night, April 3. John J. Woulfe is general chairman. Preliminary arrangements for the social function, one of the most prominent of the post-Easter season, have been made and committees named.

Mart A. Gierie is chairman of the ticket committee, assisted by George B. Nieser, Edward Reinhart and Lyman Dickens. As chairman of the dance committee which also secures the orchestra, Thomas Adrian Hayes, chairman, is assisted by Edward Delagrang and William P. Schenkel.

Kreisler Presents Four Violins To Catholic Seminary

Melbourne, Australia—Four violins used at a concert given in Corpus Christi College, the diocesan seminary, near this city, on the occasion of the "speech day" reunion were presented to the seminary by Fritz Kreisler, the world famous violinist, it has been revealed.

Mr. Kreisler's presentation of the violins was made known by the Very Rev. A. Powers, S. J., Rector of Corpus Christi College, in a review of a year's activities. He also revealed that in this time the seminary had received a carpet from Archbishop Mannix of Melbourne, and a statue of the Sacred Heart, with a pedestal, costing nearly \$1,500 from the officers of the State Taxation Department.

Notre Dame Boys Win Sullivan Scholarships

Notre Dame, Ind.—Albion M. Griffin, a senior, of Chicago; Robert L. Sooper, a junior, of Newark, and Carroll B. Murphy, a sophomore, of Springfield, Mass., have been announced winners of the Roger C. Sullivan scholarships at the University of Notre Dame. The scholarships were founded in 1922 through a gift of \$15,000 from Mrs. Leo Sullivan Cummings and Mrs. Thomas Sullivan Brennan, both of Chicago, in memory of their father, Roger C. Sullivan, nationally known political civic leader. Awards are made on the basis of greatest improvement in scholarship during the year.

Honored By Millions



St. Francis Xavier, in whose honor millions of Catholics, in thousands of churches, in a few days begin the "Novena of Grace." In some churches, to accommodate the faithful, as many as twenty-five distinct services will be held daily.

GOVERNMENT SEEKS RURAL CHURCH AID FOR AGRICULTURE

Cooperation Being Effected in Farm Extension

Work—Department Circular Tells How

Church Can Help—Catholic Priest

Head of Movement In Lyon

County, Kansas

Washington, D. C.—The Department of Agriculture has inaugurated an interesting movement designed to bring about nation-wide cooperation between a great governmental activity and the rural churches of the country. The program of the department, together with an outline of the manner in which it may aid the rural church in community improvement, is contained in a circular entitled "The Rural Church and Co-operative Extension Work," just published by H. W. Hochbaum, field agent of the Extension Service.

It is the aim of the department, the circular explains, to bring about the closest co-operation between rural clergymen and the agents of the Extension Service, the extent of whose activities can be estimated from the fact that there is a total of 5,107 persons employed in this work, exclusive of Department of Agriculture employees. Most of these workers are agricultural specialists and demonstration agents.

Another evidence of the scope of their work is noted in the fact that for the fiscal year 1927-28 a total of \$30,397,560 was provided to finance this extension program. Of this amount, nearly 7,000,000 came from federal funds, the remainder coming chiefly from State and county appropriations.

How Church Can Help

Outlining what the rural church can do in this extension service, Mr. Hochbaum says:

"The first method is to have the church give its interest and support to the local program of extension work, to lend leadership of minister and members of the parish to the local projects in the program. This might include the use of the church building and grounds for groups needing a central meeting place or a place in which to work."

"By the second method the church outlines the improvements it wishes to have made or indicates educational work to be carried on among its members. Perhaps the church grounds and farmsteads in the community needed to be improved and beautified or the interior of the church building refurbished and redecorated. With the help of the county extension agents, specialists may be brought in from the State colleges to plan these improvements and to suggest to the congregation how these may be accomplished."

"It may be that a study group or some organization within the church would welcome occasional speakers on

agricultural and country-life topics. Here again the county extension agents might help to obtain speakers from the agricultural college."

A suggestion is offered to the rural clergyman that he become acquainted with the county agricultural agent and the other county extension agents attached to the Department of Agriculture's service. From them, it is pointed out, he may learn what the country-life problems in the community are which have received the attention and interest of local leaders. The clergyman is further advised that he should learn what the local program of extension is and exactly what progress is being made.

The clergyman, says Mr. Hochbaum, might profitably spend several days with the county extension agents in their rounds of visits to farms, demonstrations and meetings. He is urged to associate closely with the agents and local leaders and to learn why certain of the problems of the community are not included in the current program.

Catholic Priest Co-operates

Catholic clergymen in rural communities have interested themselves and their parishioners in the movement. An instance of this co-operation is cited by Mr. Hochbaum in his circular. He tells of Father Martin, until recently at the Eagle Creek Community, in Lyon County, Kans., who he says was an active leader in local extension affairs. Of Father Martin's work, the circular says:

"The report of C. L. McFadden, until recently county agricultural agent in Lyon County, Kans., shows that Father Martin is chairman of the local committee of the county extension organization. The church is freely used as a meeting place for various local extension groups. Father Martin also shares the leadership of the boys' and girls' club work in this community with Sister Eleanora. As many as 117 boys and girls have been enrolled in one year in the 4-H club work by these leaders, who guide the work. Nearby, at Olpe, Sister Michaelina has 55 club members enrolled in similar work."

Figures of the Bureau of the Census show that there are 11,070 rural Catholic Churches in the country, more than one-fifth of the rural churches of all denominations. The membership of these rural Catholic Churches is given as 3,795,708.

Father Walsh Very Ill

South Bend, Ind.—The Rev. Matthew J. Walsh, C. S. C., president emeritus of Notre Dame, and one of the foremost Roman Catholic educators in America, was in a critical condition in St. Joseph's hospital here, suffering from pneumonia, with which he was stricken last Friday.

Hospital officials indicated that Father Walsh was improving, but that he was still in a very serious condition. Dr. F. J. Powers, the university physician, was in charge of the case.

Future Pope Pius IX Once Traveled On Garibaldi's Boat

Rio de Janeiro—In the old church attached to the Benedictine Monastery at Santos, one may see an inscription commemorating the visit to that city of Magr. Jean-Marie Mastai Ferretti, who later became Pope Pius IX.

The inscription reads: "In perpetual memory. In 1825, the priest Jean-Marie Mastai Ferretti, who was Pope under the name of Pius IX, on his way to Chili on an apostolic mission, spent several days in this convent; Santos being the principal port of the Atlantic visited by the only Pontiff who, to date, has visited the New World."

According to a recent statement in an Italian journal, the sailboat that carried the future pontiff on his journey was commanded by Captain Gambetta, father of the French Minister; and the transportation officer was Garibaldi, who later became the adversary of Pius IX.

Directs Apologetics



Gratian Kerans, who has been named director of the bureau of apologetics just established by the National Council of Catholic Men. Mr. Kerans is a former assistant director of the N. C. W. C. News Service.

OUR SUNDAY VISITOR HALF-HOUR RADIO BROADCAST TODAY, OVER STATION WOWO

VATICAN-ITALIAN PACT TERMS ARE ANALYZED BY MSGR. BERNADINI

(Continued from Page One)

part of the document signed recently, concerns a treaty in which: (1) is recognized the sovereignty of the Pope over the so-called "City of the Vatican"; (2) the right of extra-territoriality is granted to some churches and other buildings; (3) the "Law of the Guarantees" and every provision against the Treaty are abolished.

The first paragraph, recognizing the exclusive and absolute power and the sovereign jurisdiction of the Holy See over the Vatican, from the international and catholic point of view, is the most important of the whole document. In fact, the Italian State does not grant to the Holy See the "use of such territory," as was contemplated in the "Law of the Guarantees," but confines itself to the recognition of the fact and the right of the Pope's power over this specified territory; and declares that neither Italy nor any other Power can interfere with the same.

In this explicit declaration is affirmed the necessity of an absolute and sovereign independence of the Pope over a territory, although it be very small; in order to give to the faithful of the world an evidence and a guarantee, concrete and manifest, of an absolute independence and freedom of the Church in the exercise of its spiritual ministry. That means that the temporal power over a few buildings is not intended for its own sake, but as a means to assure the Church the freedom she needs in the exercise of her sovereign spiritual mission.

For this reason the Holy See asked for a territory sufficient to demonstrate her spiritual liberty, and refused other territorial concessions which could be regarded as a desire of an unnecessary conquest, or an attempt against the national integrity of Italy. So the existence of a tiny State is for that very reason better guaranteed and protected from possible aggression.

With this understood, the Holy See retains today that which sufficiently assures her the means to provide for the due liberty and independence of the pastoral government of the Diocese of Rome, and of the Catholic Church in Italy and in the whole world. She declares that the Roman Question is definitely and irrevocably settled, and therefore eliminated, and she recognizes the Kingdom of Italy under the Dynasty of Savoy, with Rome as the Capital. Therefore, the Pope declares himself to be free in the exercise of his spiritual power, and all Catholics should rejoice in this happy event.

The relations of Catholics, living outside the Vatican, with the supreme ecclesiastical authority are not in any way changed; they were of a spiritual nature, and such they remain.

Diplomatic Status Fixed

On the other hand, there is no doubt that this jurisdiction, both independent and absolute in a territory like the Vatican, even if it is limited by concession or commissions of a practical nature, (as, for instance, in the administration of justice), is sufficient to solve the question whether the Holy See is a plenary subject of international right, in an affirmative manner. Up to now this was answered negatively by the greater part, and the only serious objection was that the Pope lacked his own territory and his subjects. However, the Holy See was regarded as a subject "sui generis" of international law, having a diplomatic corps accredited to her, and the power to enter upon concordats with the other Powers.

With this objection dissipated, the international juridical personality of the Holy See is undeniable, with full liberty for every nation that is concerned, to enter upon diplomatic relations with the same.

The second paragraph of the treaty regards territorial immunities granted to churches and edifices used for offices, or inhabited by persons having relations with the Vatican, e.g., Cardinals and diplomatic representatives. In these buildings the Holy See has no sovereignty. It is a question of privileges and immunity granted by the State, by virtue of which these buildings are declared exempted from the local authorities and considered, by a fiction of law, as constituting part of the Vatican territory. This privilege is called "extra-territoriality," or better, immunity from local jurisdiction. By force of international law, the houses of the diplomats, whether they

are owned or merely rented by them, enjoy this privilege.

The financial compensation, less, obviously, than was actually due, was a gesture of decency on the part of the Italian Government and a laudable attempt at restitution. On the part of the Vatican, the acceptance was an act of justice towards the donors of Papal possessions in the past and towards the faithful at large, upon whom would devolve a greater burden of financial help.

There is a feature in the agreement between the Papacy and the Italian Government which is not fully realized by the world at large and perhaps not even by many of the students of this great historical event. But as the days pass a momentous element in the pact rises before the eyes, especially of members of the Catholic Faith.

Protector of Rome Through Ages

For over thirteen centuries up to the despoliation of 1870, the Popes held the city of Rome in their charge. The government and care of the Eternal City had been forced upon the Papacy from the days of the Barbaric Invasion, and throughout the centuries the Papacy has been the protector, the guide and governor of the City of Seven Hills. History has never been able to give an adequate picture of the importance of Rome and the part the Papacy has played in the course of the world since Christ, for the obvious reason that Divine Providence, in a manner not grasped by the human mind, has played its role in the history of the relation between the Church and the nations.

On that momentous occasion of a few days ago, the signing of the agreement between the Holy See and the Italian Government, a stroke of the pen sacrificed Rome with all its memories, with all its possessions; and the temporal government of Rome, which was up to a few days ago a right of the Papacy, became a matter of history. Only a very small part of Rome, the equivalent of a few city blocks, remains under the control of the Papacy. But Rome, the great Eternal City, governed and protected by the long line of Popes for centuries, has been given up.

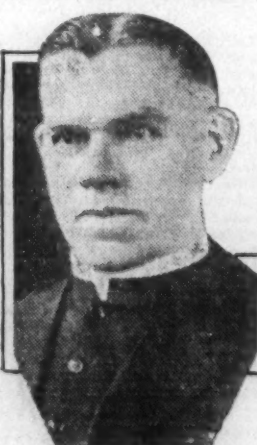
This act is, no doubt, one of the outstanding elements of this historical event, and it will be a long time before the realization of this important feature will dawn in all its fullness upon Catholics and the non-Catholic world. Rome was sacrificed that the Pope might hold the Vatican City as a basis for sovereignty and independence. The small plot of ground that the Pope still calls his own, is now no longer considered extra-territorial by the Italian Government, but is now an absolute territorial independence. It is, indeed, an insignificant quantity of earth over which the Pope reigns supreme, from the temporal standpoint. It was the great underlying principle of independence of the Papacy that was sought after and defended, not the temporality of the power indicated by the present small possessions.

It is hard to picture the Papacy taking this step. Students of history will find this event an outstanding one in decades, perhaps in centuries. The followers of the True Faith will see in this act of sacrifice, on the part of the Papacy, a great far-seeing proclamation of the Papacy, a great far-seeing proclamation of the Vicar of Christ. The thought of the loss of the temporalities of the Eternal City is offset by the knowledge that the recognition of the Pope's independence has been finally obtained.

Pope's Position as Arbiter Noted

Internationally, the agreement means the establishment and the consequent recognition of the Papacy as an independent sovereignty. But it will mean much more than that to the nations. No diplomatic interpretation, and no materialistic viewpoint will be able to obscure the greatness of the sacrifice made in the surrender of the material possessions for the recognition of principle. Undoubtedly, many will see in this historical event an invitation to the nations, an urgent one,

Busy Man in Lent



FATHER JOHN MCCLOREY
The Rev. John A. McClorey, S. J., noted author and lecturer, will be a busy man every week of Lent. On Sunday mornings he will preach in St. Patrick's Cathedral, New York; on Monday nights in Detroit; on Tuesday nights in Milwaukee; and on Thursday nights in Cincinnati. His sermons will be broadcast.

to consider the Pope as the born arbiter in many international difficulties. Now that the temporal possessions have been practically all sacrificed, for the financial compensation means little, nations will recognize in the Papacy the standard-bearer of noble unselfishness, since the Pope, as arbiter, will have nothing to gain and nothing to lose, but all to give, in international disputes.

In the study of this question it is only logical that we take the dictates of time and circumstances into consideration. In times gone by, the temporal power, at least in its origin, was forced upon the Papacy, and, later, became a convenience and a necessity in the dealings between the Holy See and the various nations. At the present period, also by reason of time and circumstances, almost all the temporal power has been given up by the Papacy, leaving but a trace whereon to base the independence so necessary under present conditions for the activity of the Papal Government.

Finally, the "Law of Guarantees" and any other enactments contrary to the treaty become abrogated. This law, dated May 13, 1871, is, according to the statements of Italian as well as non-Italian jurists, not a law of international character, but simply a law of internal government; therefore, only the Italian Legislature has the power to modify it or to revoke it. By this law the Italian State concedes to the Supreme Pontiff certain privileges, recognizes the sacred and inviolable character of his person, assures the freedom of conclaves, and so forth. It has been declared a masterpiece of legislative wisdom, and those skilled in ecclesiastical law have made it the object of long and patient studies. It was never accepted by the Pope. However, the lack of acceptance and the explicit condemnation of it, on the part of the party principally interested (the Holy See), brought it about that in practice it was considered an unsuccessful attempt to obtain a disavowal of an uncompromisable principle and to justify, by the offer of certain privileges, a situation that had been created by force. Today, that law is a dead letter! What moral meaning is hidden beneath this brief repeal? Implicitly, it is admitted that the solution then offered was neither equitable nor just, that such a question could not be settled by a unilateral document, and that the resistance of the Pope was entirely justified.

Explanation of Concordat

The second part of the Convention comprises the Concordat, which is restricted to the two contracting parties, and is not of a world-wide interest, as is the first part. It is odd that this second part, owing perhaps to the misinterpretation of the press, has been the topic of greater discussion. The papers wrote of an acceptance of Canon Law by the Italian State, as if Italian Civil Law were about to be substituted by ecclesiastical legislation; they said that there is question of a first experiment of this nature and that the results are awaited with interest. The papers have not drawn further conclusions from these principles, but it is easy to imagine how much apprehension this hypothetical dominion of Canon Law caused among those who do not belong to the Catholic Faith. Although the Concordat is not known in all its details, it is obvious from what has been published that these fears are without foundation. The Italian Government, in the affairs of her competence, retains her legislative independence, both with regard to other Governments as well as with regard to ecclesiastical law; and ecclesiastical legislation is so unconcerned with taking the place of Civil Law that in some matters, e.g., prescriptions, contracts, adoption, etc., it presupposes the existence of a Civil Law and accepts the dispositions of the same.

This so-called invasion of Canon

SUNDAY'S LITURGY

Feb. 24: Second Sunday of Lent

BY DOM DUNSTAN TUCKER, O. S. B.
(Prepared for the N. C. W. C. News Service by the Liturgical Press: Collegeville, Minnesota.)

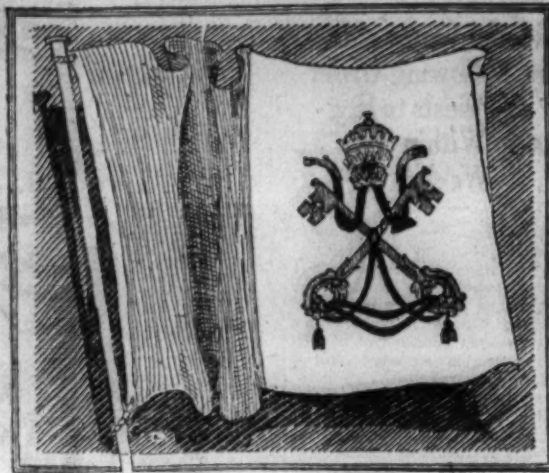
Today's Mass is in part a repetition of the Mass of Ember Saturday. Each time a liturgical celebration is repeated it is less striking and new, but it becomes always more meaningful. Yesterday our Lord appeared amid the glory of Mount Tabor with the thought of His approaching death; today He appears again on Mount Tabor as the transfigured Saviour, pointing forward to His glorious resurrection.

The Mass of today presents three prominent thought divisions. In the Introit and Collect is poured forth a confident prayer, imploring God to be mindful of His mercy and goodness. Thus: "Remember, O Lord, Thy bowels of compassion and Thy mercies. . . to Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust" (Introit). In the Collect we have these words: "O Lord, Who seest that we are wholly without strength in ourselves keep us. . . from all adversity."

In the second part we are asked to look up to heaven, always to rest our eyes on God. Crosses are our lot. We are passing through a time of trial, especially now during Lent, when many sacrifices are asked of us. The old Adam, still in us, is to be subdued by fasting, prayer, and almsgiving. St. Paul in today's Epistle gives us the reason why God deals thus with man: "This is the will of God, your sanctification." To strengthen us against discouragement and failure, the Gospel allows us to get a glimpse of the divinity of Jesus, our Saviour. Our Lord knows we are weak in times of trial and therefore wishes to show us by His Transfiguration what glory we are to share if we remain faithful.

The glory that surrounded our Saviour on Tabor will truly be our portion if we do what we say in the Offertory and Communion prayers: "I will meditate on Thy commandments" (Offertory); and: "to Thee will I pray, O Lord" (Communion). Jesus is to be found everywhere, even in the bustle of a large city, but He is seen only by a peaceful soul, the soul that meditates, understands Him, and listens by means of faith to His commands. Such a soul yields itself up so completely to its Saviour that it is constrained to cry out as St. Peter in today's Gospel: "Lord, it is good for us to be here."

FLAG OF PAPAL STATE



The official design of the flag of the Papal State is shown here. The half of the flag nearest the flagstaff is gold. The other half is white, with the triple crown of St. Peter and the keys of St. Peter shown on the white half.

Law can be reduced to this. There are some matters in which both the Church and the State have a direct interest. And there are others in which both Societies have a direct competence. Now, in a country almost entirely Catholic, if both Societies, Church and State, proceeded independently and ignored each other, the result would be inevitable conflicts with grave detriment to the religious and the national conscience of Catholic citizens. Therefore, these two authorities convene in a procedure satisfactory to both parties in such a manner that the possibility of conflict be eliminated. In all this there is nothing new. The Church has for centuries entered upon concordats with this reason with foreign powers; recently, also, with Poland, Czechoslovakia, and others.

The papers have spoken in a very obscure way of a change in matrimonial legislation. If the information given by the press is correct, the change consists in the following: Up to the present, Catholics in Italy, for whom, of course, matrimony is a Sacrament, one and indissoluble, had to undergo a civil ceremony besides a religious celebration, before the mayor of the place or before his representative. It was considered a ceremony useless as to the validity of the bond, but necessary in order that the contracting parties might enjoy the civil effects of marriage, above all the civil legitimacy of the offspring. This independent action on the part of both powers involved most serious difficulties; for example, unscrupulous men married before the Church, only to abandon wife and children after a certain time, and remarry civilly. The latter could not appeal to civil authority, since the State did not recognize the Church ceremony; ecclesiastical authority, however, was not obeyed. Thus, because of a legislative conflict, bigamy came to be tolerated to a scandalous degree. The Church tried to remedy this deplorable condition by obliging the faithful to marry civilly before the religious ceremony, reserving to the supreme authority the power of dispensing from this rule in exceptional cases.

Religious Ceremony Accepted

Now, things are different. The State grants civil effect to marriages celebrated before the pastor, obliging the latter to make known the marriages at which he assists, for the purpose of registration. Briefly, by suppressing

the civil ceremony the State makes more evident to Catholics the importance of a religious marriage. Stressing the spiritual nature of this contract, the physical and moral preparation that it demands, the sacrifices that it enjoins in order to attain its ends, the State will more easily reap the social advantages that it expects from marriage. This holds naturally for those marriages that are contracted by Catholics before the pastor; for others, who belong to other faiths, the matrimonial legislation remains unchanged.

Logically the State, having conceded the pre-eminence of the matrimonial character in Catholic marriage, refers cases of nullity of the matrimonial bond to that authority which is competent to judge of the validity of Sacraments, viz., the Church. On the other hand, the cases of separation (not cases of invalidity or permission to remarry), whether permanent or temporary, from bed and board, which at times imply matters of an economic nature, e.g., restitution of dowry, alimony, provision for the education of the children, are left to the civil authority; an added reason for which is the fact that the civil authority has effective and forceful means to provide for the execution of its decisions.

Another subject treated in the Concordat is the election of the Bishops. Here, too, the conflict was evident. The Church insisted on the exclusive right to choose her own Bishops, as alone competent with regard to the qualifications for the episcopal office. The State, however, pretended to enjoy a right of supervision over the action of the Pope with the so-called "Regium Placet," viz., the consent of the King to the nominees of the Holy See, and by the so-called "Exequatur," viz., the consent of the Government to the nominees of the Bishops. This power, historically unsustainable, was advanced by the State under the pretext that if the State had to pay the salary of Bishops and pastors, it had the right to control in a certain degree the nomination of the same. This argument loses much force if one considers that the money turned over by the State for the maintenance of the clergy represented only a part of the interest on the ecclesiastical property unjustly confiscated, and of which the State made itself the administrator.

Pope to Name Bishops

According to the new Concordat, the principle that Bishops are to be named freely by the Roman Pontiff is accepted. However, before the publication of the name, the Government must be informed of the nominee so that if the State has any political objections to the same, it may have the opportunity to make them known. In a nation, e.g., a Republic, a Bishop who might have manifested monarchical ideas would be destined to certain failure, even from the spiritual point of view. It is the interest of the Holy See that

Has Hopes



WILLIAM F. CARRIGAN
Bill Carrigan, ex-Holy Cross star and now manager of the Boston Red Sox, hopeful of leading his team out of the American League cellar this season, orders his advance guard to Florida for spring training.

this be prevented. The Bishops, once elected, swear fidelity to the State, not to a political party, according to a form established by the Government, and the State assumes the obligation to furnish them the means of livelihood, according to their state of life.

The formula of the oath, it is said, is as follows: "Before God and the Holy Gospel, I swear and promise as it befits a Bishop, allegiance to the Italian Government. I swear and promise to respect, and to cause the clergy to respect, the King and the Government established by the constitutional laws of the State. I swear and promise that I shall not participate in any policy or agreement dangerous to the State or to public order; I shall not permit the clergy to participate in such; and that devoting myself to the good and the interest of the Italian Government, I shall strive to avoid every evil that may threaten it."

Another point of conflict is education. The Catholic doctrine on the nature of instruction is well known. Religious instruction must keep step with scientific instruction and constitute the moral foundation of the same. In a Catholic country like Italy, a school without religion represents a real danger to society. Nevertheless, the school laws were of a character clearly anti-religious. Religious instruction was excluded from the secondary school. It was tolerated in the primary school, although there it was reduced to a form of inferiority that destroyed its importance, and consequently its efficacy on the minds of the young. Only the public schools were recognized and qualified to confer academic degrees. The private schools were only tolerated and none of their degrees were recognized. The young who frequented them were obliged to undergo examinations before professors of the public schools who were badly disposed towards the candidates, and who frequently made use of this occasion to discourage the young from attending the Catholic schools by making their promotion very difficult.

The present Government made wiser by certain excesses, of the extreme socialist and anarchistic parties, recognized at once that a religious youth is far better than an irreligious youth. It was evident that in Italy, from a genealogical and therefore, historical point of view, no religion was possible except the Catholic religion. Consequently, the Catholic religion had to be taught in the school. In order that religious training be effective, it must be imparted, as every branch of learning, by competent teachers. To judge the competency in matters of religion does not pertain to the State, but by its very nature, to the Church. Therefore, the Bishops select the instructors who will be approved and maintained by the State.

Right to Own Property

This is the substance of the new Concordat that imposes religious instruction on the primary and secondary public schools. These dispositions re-establish the prestige of the public school, by eliminating the apparent conflict between science and religion. The youths who are not Catholics, are naturally exempted from Catholic religious instruction. Therefore, there is no fear of religious coercion.

The last point that seems to have been determined in the Concordat, is the right to own property, granted to religious communities and to other ecclesiastical moral persons. In the precedent Italian laws they were not recognized, and not having juridical

personality they were not able to possess goods in their own names. They were obliged to invest the title to the property generally in three individuals, who alone before the State were considered the rightful possessors.

The dangers of this system were evident. If one of the three abandoned his religious community, he could, by force of the civil laws, make claim to a third of the property as his own. Moreover, these three had to prove by testament that, in case of death, the property held in their name was to pass to other members of the community, who might appear before the State as heirs. The passage of property by heredity among unconnected persons in Italy, and in many other countries, is burdened with heavy taxes. One can imagine what reduction took place in the already small patrimony of the communities, with frequent transfers of property. Not to multiply examples, but what has been stated, it is evident that there is no question of the substance of Canon Law for Civil Law. It is a question of a simple collaboration in a Catholic nation for the Catholic subjects of Italy, in matters of common interest and of direct utility to the two Societies, ecclesiastical and civil.

In conclusion, the document demonstrates an evident desire to rectify and to repair injustices, to make clear and systematic a condition of affairs obscure and uncertain, and, indeed, in order that the spiritual mission of the Church of the Christian education of all people, might have complete freedom and greater effectiveness produce its effects.



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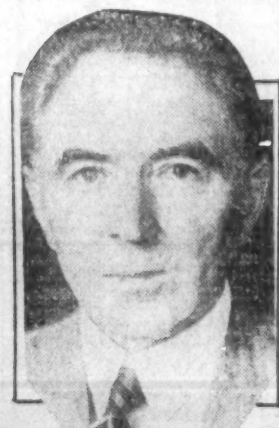
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Timothy Smiddy
Timothy Smiddy, ambassador of the Irish Free State for the past four years, regrets leaving Washington. He goes to a new post in London.